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INTERNATIONAL BIBLE STUDY.

March 14, 1886.——*Esther* 4: 10-5: 3.

See last *Guardian*.

March 21.——*Mal.* 3: 1-6 and 4: 1-6.

"Behold, I will send my messenger." *Lit.* "I am sending Malachi"; but then Malachi means my messenger. *Angelos*, (Gr.) means simply messenger; whether it be a heavenly or terrestrial messenger must be determined by the connexion. These are the last inspired utterances of the Old Testament. The New Testament takes up this last word of the Old, and applies it (along with Isaiah 40) to John the Baptist. "And he shall prepare the way before me" By inducing the opinion that the Messiah is about to appear; by proclaiming the purity of the coming ruler, and leading men to repentance and reformation. He sets forth the claims of the law, and its relation to the heart. "And the Lord whom ye seek, shall suddenly come to his temple." Stirred up by the appeals of John the Baptist, many began to look for the coming of Christ, and to prepare for it as best they knew how. The dislike to the Roman yoke led many to give special heed to the announcement of the approach of Messiah, for they could not conceive of any more important deliverance to be wrought by him, than enfranchisement from a foreign domination. They supposed that God looked down with great interest upon the Jewish people, obliged to pay tribute to an idolatrous power, and with great indignation upon the representatives of this power in the land, and would hasten to give expression to his feelings by commissioning the Messiah to banish the Romans from the land. There was nothing in John the Baptist's preaching to sanction these expectations; still the veil of prejudice upon their minds was so thick that they misinterpretated his words to suit their ideas. "Suddenly." Intimating that Messiah should appear very shortly after John the Baptist was recognized as his Forerunner.

"The messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts." The angel of the covenant was understood to be Messiah. Jesus more often spoke of himself as the Sent of God, the One whom the Father has sent into the world, his Plenipotentiary, than perhaps by any other expression. He was a special legate of God to institute a new Covenant between men and God; and in this light he could be no other than the One of whom, Moses spoke, saying, A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things. A king may send his son as an ambassador, and it will be necessary for the envoy to furnish evidence not that he is the king's son, but that he is an ambassador, and it is in this capacity that he labours to institute new relations between the party to whom he is sent and the king who sent him.

"He shall come: but who may abide the day of his coming? and who shall stand when he appeareth; for he is like a refiner's fire and like fuller's soap." Many that heard the word concluded that the Advent would be with great pomp and dazzling splendour, overawing the spirits of men, filling the souls of the disobedient with terror. When afterwards they looked upon the Lamb of God, the meek and lowly Nazarene, the man of sorrows, it was such a contrast to the expectations formed that they were tempted to make it a subject of ridicule. But the thoughts of God are not as our thoughts. Jesus was the image of the invisible God, and he was God's ideal man, showing us what God meant man to be, and, by contrast, the greatness of man's fall. When Jesus stands alongside of me, I am made manifest in my meanness and insignificance and total insolvency. In this way, he is a refiner's fire and his words are as fuller's soap to those who receive him, revealing their sin and saving them from it.

"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

When Jesus ascended the heavens and sat down at the right hand of the majesty of God, he sent the Holy Spirit to the Church to testify of him and to be the Executive of the Godhead in the Church. The Day of Pentecost saw the beginning of the fulfilment of this promise. We are told that in the Pentecostal days a great company of the priests surrendered to Jesus and received the Spirit. The world never had any gold or silver to compare with the fruit shaken from the tree of life in Pentecostal times. As God smelt a sweet savour when Noah offered sacrifices after the flood, so was he well pleased when the church of apostolic times began to put on her beautiful garments.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerors and against the adulterers and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am Jehovah, I change not; therefore ye sons of Jacob are not consumed."

The revelation of Christ in his people is judgment irresistable. The sorcerers, adulterers, oppressors, all sinners find their characters made fully manifest when believers put on Christ. Love reigning in the believer shows the hideousness of the manifold selfishness of society.

"For behold the day cometh that shall burn as an oven." I am the light of the world, said Jesus that day when his hearers from the eldest down, convicted of sin, went out from his august presence. "Ye are the light of the world," he says to his disciples, making over to them his own vocation.

"But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." The glory which thou hast given me I have given them. His glory shall be seen upon them, and they shall be in Him mightier than all that are arrayed against them.

"Remember ye the law of Moses my servant." God has promised to circumcise the heart of the seed of Abraham to love the Lord their God with all the heart and soul. Deut. 30: 6. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." John came in the spirit and power of Elijah. Family piety is the condition of the world's salvation. The apostolic type of piety when no man counted any thing his own, must be restored. Some people have their hearts turned to the fathers, but not the fathers whom Christ commissioned.

WEEKLY REVIEW.

—The Rev. Dr. Thoburn and family, with Miss Thoburn, left Calcutta on the 5th inst. for America. We regret to learn that Dr. Thoburn was rather worse before leaving. He has, perhaps, been over-taxing his strength by a multiplicity of labours from which the sea-voyage will give him relief. Miss Thoburn's health has suffered considerably of late. We hope that these valued servants of the Lord may soon be enabled to return to India.

—Madame Blavatsky vehemently denies that she was a Russian spy in this country, appealing to the fact that she was naturalized in America eight years ago, that she thinks the Russian Government 1000 times worse than that of England, that she has no taste for politics, and that the Indian Government satisfied itself there was no ground for the suspicion.

—Mr. John Buens, Socialist, says that the trade unions of America intend moving May 1st next for an eight-hours strike, that is, for reducing the period of labour to eight-hours daily, without reducing wages, and he is anxious to secure hearty co-operation in England. Would this really be a boon to the working classes? To some it would be doubtless; but there are many operatives who show their incapacity to improve the leisure they now have, and if they had more would we fear give the publican the benefit of it. There are many to whom the unrelaxed tension of hard work is a blessing as it keeps them from

throwing themselves away. But how sad it is that the State should lend itself to the support of the fatal enginery which makes havoc of so many thousands of precious lives, by exposing every where temptations to drink, and make it difficult to introduce measures calculated to lighten the burdens resting upon the masses.

—Mr. Dosabhai Framji says that the agitation carried on against infant marriages and enforced widowhood at the present time, would be much more significant if some of those who wax eloquent in condemnation of these evils, would just stop marrying their infant children, and enforcing widowhood in their families. Reform does not really begin, till somebody puts it into practice. Mr. Dosabhai Framji illustrates his subject by the following reminiscence:—

The acts of some of our Hindoo friends remind me of what a certain European Professor of Mathematics in the Elphinstone College, did one day while solving a problem on the black-board. I do not remember at this distance of time what made him fly from the mathematical problem before us to the subject of teetotalism; but this much I remember, that he was ridiculing the teetotalers who were then making a good deal of fuss in this city. The learned professor, declaring himself to be a teetotaler, said a few words in favour of the teetotal cause; then, going behind the wooden board, he half concealed himself, and stealthily took up a bottle of liquor and looking askance pretended to drink half of it. After comically wiping his face with his handkerchief, he emerged from behind the board, as if nobody had seen what he had been doing there, and began to lecture again against drunkenness with all the warmth of a teetotaler. This set the whole class into roars of laughter.

We cannot congratulate our College friends on their Professor of Mathematics. Is self-denial for the sake of others such a poor thing that a Government Professor should suspend his lecture on Mathematics to hold it up to ridicule? We have too many examples among our educated young men of social wrecks caused by the love of drink, to allow of any other feeling than disgust at the picture here presented. Was there no other way in which the Professor could have shown the importance of combining practice with precept?

—Hindoos of what are called the better Castes have for generations been total abstainers, and would formerly have considered their religion in danger if they yielded to the temptation to drink. They are now yielding to this temptation, and the ease with which a change like this (in the wrong direction) is brought about, only makes more salient the difficulty they have in accomplishing some other reforms in a right direction.

—From time to time statements have been made to the effect that the operatives employed to bind the bibles of the Br. and Foreign Bible Society in London, are very inadequately paid, and that the means of selling them so cheaply are largely secured by niggardly remuneration of the women who bind the books. The *Sword and Trowel*, Mr. Spurgeon's paper, has an article on the subject describing a visit paid to the premises at Camberwell and completely refuting the allegations made. The following extract may suffice:—

"There are 450 persons of both sexes at work, and 290 of these are living with parents, husbands, or children. It should also be remembered that a proportion of the younger people, who are learners, do not receive full pay until they are perfected in their art. Taking into account both classes, those who receive full pay and those who are still in their apprenticeship, we find that the wages of the folders, who work by the piece, range from seven to nineteen shillings a week; the sewers from seven to sixteen shillings and sixpence; the time-workers being paid from ten to eighteen shillings. The men who are engaged in other branches of the binding business of course earn higher rates, the pay of some of them being two pounds or more a week. The workshops are spacious and well ventilated; the day is from 8-30 a.m. to 8 p.m., an hour and a half being allowed for meals. Hot water is provided for tea, and a cooking-stove is available at dinner-time for those who wish to make use of it. A fund for aiding those overtaken by sickness, and for providing funeral expenses, is also maintained.

—Mr. J. W. Handley, in a paper read before the Madras Diocesan Conference, with reference to the question of State aid to the Church, said that more than 29 lakhs was paid annually to Hindoo and Mahomedan religious institutions, and only 3 lakhs for Christian ministrations, and he did not think that anybody could take exception to this. We do not think that any reasonable objection can be taken to the appropriation of the money for the spiritual benefit of the military and civil servants of Government, if such expenditure secures the end in view more perfectly than any other arrangement would be likely to. Our own conviction, and that of pious men who have been connected with the Army for a generation, is that the present system instead of furthering the end in view seriously frustrates it. There is, for one thing, too great a social gulf yawning between the chaplain and the soldier, even when the chaplain has a real desire to be helpful to the latter, to secure to him such an influence as is needed in order that the men may be affected by his ministrations. And the type of piety found now among chaplains in India, is not the type that commends the simple Gospel to common men. The belief in Baptismal Regeneration hinders most of their preachers from declaring the great threshold truth, Ye must be born again.

—Mr. Handley further stated:—

There were 130,000 members of the Church of England in the Presidency, and of that number about 100,000 were natives, most of whom supported their own mission churches, so that there remained only 30,000 composed mainly of Europeans and Eurasians, who were not a wealthy community, and who could not afford to bear the burden supporting their own clergy.

Here too the question turns upon the pivotal question, What kind of a Gospel is given? We believe that such a Gospel as was given to the churches of Ephesus, Philippi and Corinth by the Apostle Paul, would enable churches gathered from the 30,000 mentioned above, to support their own ministers, and that the same Gospel would dispose these ministers to be content and useful on stipends much below what the chaplains receive.

—It is proposed to launch the great Congo State by means of a grand lottery of 100 million of francs, out of which the bankers in Vienna and Brussels expect to reap 20 millions and leave 30 millions for the Congo State treasury. This is civilization!

—This week's mail has brought news of the death of Sir Joseph Arnould, for many years a Judge of the Bombay High Court, of Principal Tulloch and of Mr. John B. Gough, the prince of Temperance lecturers. Mr. Gough began to lecture on Temperance in 1842, and was actually lecturing when the fatal stroke of paralysis came upon him. The celebrated Maharajah case was tried before Sir Joseph Arnould.

—It seems strange that Mr. Donald Crawford's report of his wife's confessions concerning her intimacy with Sir Charles Dilke, should be held by Mr Justice Butt as entitling the former to a divorce, without involving the criminality of Sir Charles in the eye of the law. The ground of the distinction was that her confession was not made in court, although her husband's report of it was held to be correct. In consequence of the extraordinary decision, Mr. Crawford has to bear Sir Charles Dilke's legal expenses, said to be three or four thousand pounds. Immorality comes off with flying colours.

—We see in an English paper an advertisement inviting persons "to whom the way of salvation is not clear," to communicate personally or by letter with W. S., Exeter Hall. Is it so necessary that the anxious should have explicit instruction as regards the way of salvation? Suppose a man were suffering from a disease to cure which a certain doctor was known to be competent and ready: does the sufferer need to have an exact knowledge of the treatment before he applies? People will say to him "to understand the treatment is the doctor's business; yours is to apply to him, relinquishing all other remedies and contrivancies." They who are anxious for salvation and have found out their own inability to save themselves, must just apply to the Saviour, abandoning all other devices and making themselves absolutely over to him. He knows how to save them and will certainly do it. The people who are long baffled in seeking salvation, are generally trusting in some device of their own. No one could possibly be more ignorant of the way of salvation than the writer of this was when first apprised of the truth of the Bible, and he had not the counsel of any Christian to guide him. He saw that Christ was set forth as the Saviour of sinners and presumed that he would do what he offers to do, and he just put his case in his hands and soon found that it was not in vain.

—Attention is drawn to the fact that infant-marriages are not unknown among the Parsees. Only the 23rd of last month two Parsee marriages took place, one of which was between a bridegroom aged 8 years and a bride aged 3, and the other between a bridegroom aged 8 and a bride aged 4. The average age of the four was less than 6 years. Such marriages are, of course, unknown among Persians, and we have here just another illustration of the extent to which the Parsees who settled in India became Hinduized.

—A Mauritius paper says that there is a private as well as a public treaty between Madagascar and France and that the former goes far to neutralize the apparent concessions of the latter. See extract in our Epitome.

—The Bombay Social Purity Alliance had a meeting on Thursday evening at Morley Hall, Colaba, for the sake of the

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soldiers. The Bishop of Bombay presided, and gave an address of about 45 minutes' length, setting forth the aims of the Society and examining some of the objections usually brought forward against the movement. Mr. Jas. Morris, C. E., and Mr. Dymon followed him. A deep impression seemed to be made upon the soldiers present by the remarks and facts brought before them.

—The Free Gen Assembly's Institution, Bombay, matriculated 22 out of 54 candidates, at the recent examination; the Ahmedabad I. P. Mission High School, 10 out of 23; the Surat do. do. 8 out of 30; Belgaum London Mission High School, 6 out of 33; the General Assembly's Institution, Bombay, 5 out of 13; Robert Money Institution 5 out of 11; Poona Free Ch. M. I., 4; Scottish High School, 3 out of 10; Cathedral High School 2 boys and 2 girls; St. Mary's, Poona, 2; Am. Mission School, Bombay, 1; St. Peters, Mazagon, 1 boy and 1 girl; Total from Protestant Schools, 72. St. Mary's, Bombay, 27 out of 35. A year or so ago one of the Native teachers in the Money School withdrew and started an independent school, the New English School, and many of the pupils of the Money School, joined it. Of these 5 were matriculated. The void made in the Money School by this secession has been since made up, we believe, by new accessions.

—Dr. Oram, late of the Salvation Army, has, we understand, left for Europe with the intention of joining the Baptist Mission in the Congo State, Africa. Mr. and Mrs. Norman, of the S. A., have also left for Europe, on account of failing health.

—The *Record* of Feb. 12th, referring to the Ch. Missionary's Simultaneous Meetings all over England, says:—

Probably never before has the country been so stirred with the missionary spirit as it has been this week. Meetings have been held throughout England and Wales, from Penzance in the extreme south to Alnwick in the extreme north, and the reports which are reaching us by every post leave no doubt that a spirit of real and genuine zeal and devotion has been aroused which will not quickly pass away. The news respecting the murder of Bishop Hannington was referred to at most of the meetings, and created a profound impression, and much sympathy was expressed with his bereaved family.

The *Record* gives reports from nearly 100 centres, filling 21 columns.

—Mr. Melville, Founder and Hon. Sec. School for the Deaf and Dumb, Llandoff, says the oral system requires more time for the development of the minds of the pupils, than that of signs, and adds:—

The majority of the deaf and dumb continue to be taught in our institutions by means of signs and spelling on the fingers, as being best adapted to their wants and understanding.

—T. E. Received with thanks. On account of pressure on our columns, some communications stand over.

NOTICES OF BOOKS AND REPORTS.

Vyasan Doorvipak. This book has been written in Marathi by a Teloogoo gentleman, Mr. Ramaya B. Kalamoorgoola. It treats of bad habits and wrong indulgences, and aims to induce those who are addicted to them or tempted to yield to them, to forsake them and guard against them. Tobacco, Ganja, Bhang, Opium, Chundol, Daroo and the like are scourged and denounced, and Gambling, Harlotry, Theatricals, Hunting and Theft are warned against. The passion for sweetmeats is included in these, and a case is related of a boy who was flogged 18 times for buying sweetmeats, without being cured. The author pleads earnestly against these manifold appetites and appetencies, and his book might profitably be read by young people who have not yielded to those seductions. The great question of the day is how to deal with the taste for stimulants and sensuous indulgence, and it is very important to give the young right views of what they lead to, that they may seek something better. We know of no better principle than that which Chalmers calls the expulsive power of a new affection; but the new affection must be one that *continues* to satisfy, and does not become old. The affection of God conveyed to us by the Gospel is that alone which satisfies and continues to satisfy the heart. This book of 68 pp. contains much that may be recommended, and we think it ought to have a large circulation. It is dedicated to our friend Mr. Sumant Vishnu Karmarkar, of the Anglo-Vernacular Press. Jagdishwar Press. Six annas..

We are favored with the following: *Bombay Ed. Record*, Feb. Report of Burhanpur Faith Mission. *Indian Baptist*, Feb. *India Meth. Watchman*, Feb. Report of London Society's Mission, Benares. *Arya Bhagini*, March.

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SATURDAY, MARCH 13, 1886.

GLADSTONE AND HUXLEY. I.

The first chapter of Genesis seems to be a plain of Esdraelon where battle after battle takes place; the conflict being between those who recognize its divine origin and seek so to explain it as to show its consistency with the teachings of modern science, and those who deny that correspondence. Perhaps we should rather say that the contest relates not so much to the chapter as it stands, as to the view now commonly taken of the days therein indicated. No less a person than Mr. Gladstone, in whose words many nations are reading their destinies, has snatched time from the affairs of state and the affairs of all states, to vindicate the divine character of the revelation made in this first chapter of the Bible, by showing the periods of its supposed cosmogony to be in harmony with the geological revelations of modern science. Professor Huxley, recognized as eminently competent to speak in the name of present-day science, has come forward to combat Mr. Gladstone's *eirenicon*, and to show that there is no peace between the author of Genesis and the modern man of science. He endeavours to show that the facts of science have to be greatly strained and refashed and accommodated, to secure resemblance to the succession of geologic periods supposed to be indicated in Genesis 1. Mr. Gladstone has hastened to reply to Mr. Huxley, defending the interpretation to which he has committed himself, and seeking to put the work of the successive days into such shape as will allow of their harmony with modern science.

There are some who contend that modern science is still too partial in its revelations, too imperfectly understood for Mr. Huxley to take his stand upon it. There is no doubt that modern science has often had to eat its own words, and has given the lie to itself more emphatically than any religious apologist has given it, retracting this year the dogma advanced last year. This argument takes the wind out of Mr. Gladstone's sails as well as out of Mr. Huxley's. It is undoubtedly true. But the fact remains that successive geological periods of extraordinary duration are distinctly authenticated by the records in rocks, fossils and soils, in mountains and in mines, in the work done by glaciers, in upheavals and depressions, in granite, chalk, coal, and sandstone. And if the six days of Genesis 1 signify so many long periods of time employed in bringing this earth into a condition suitable for man's abode then it becomes necessary to show that what has really been ascertained by geological science does not conflict with the record in Genesis. If Mr. Huxley may be accepted as a fit spokesman for science and Mr. Gladstone as a fit expounder of Genesis, then it it to be regretted that the latter has not convinced the former. We fear that Mr. Huxley, if he shall reply to Mr. Gladstone's second article, will say that the latter asks for so much latitude in the delineation of his hypothesis, and at so many points seeks to accommodate it to the supposed facts, that the record virtually loses its evidential character. Mr. Gladstone says that what the writer of Genesis had in his mind were the creatures with which Adamic man was conversant. Mr. Gladstone supposes Moses to have been the writer of Genesis, and supposes the tradition of creation to have floated down to him through the 2,500 years or more that intervened.

Our readers are aware that we have constantly maintained (for more than 30 years) that the exegesis which makes the "days" to be immense periods of geologic activity, is neither consonant with the language of the record, nor with the facts of geology. The fact that the entire trend of modern hermeneutics has been away from our view of the matter, and that we have been left alone in the dubious glory of that isolation, is well calculated 'to give us panse' and lead to careful reconsideration and research. Our minds have been open to all contributions of science and interpretation, and yet we are only the more firmly convinced that the sacred words have been forced into a service for which they are utterly unfitted.

It will be admitted by all that if it were not for a prepossession induced by modern geological science, no unsophisticated reader of Genesis would ever suppose that the six days of Genesis 1 were other than common days, like the seventh immediately following them. For thousands of years those who have received the testimony of this record, have surely believed that God in the course of six ordinary days changed the earth from the condition in which the second verse depicts it, *thohu wa bohu*, desolate, dark, sterile, into such a world as Adam looked upon. The things effected during the six days, show what was lacking before the moment when

God said, Let there be light. There were no visible heavens; a universal fog overspread the earth, excluding light and involving all things in darkness. A rarefaction of the atmosphere allows the fog to be lifted and made penetrable, so that earthly objects come into the view of the supposed spectator. God divided the light from the darkness, by the natural rotation of the earth on its axis, causing night. The rarefaction of the atmosphere proceeds and on the second day the vapours that had been swaddling the earth rise to their proper place and constitute the sky, but a sky every where covered with clouds. We have as yet no work of creation, but only of collocation or separation; and the Hebrew word for *creation*, used in the first verse, does not occur again in the record till we reach the 21st verse. On the third day the re-distribution of matter proceeds, the inundating waters being made to recede from the ground, leaving continents and islands. Immediately after the denudation, the same day, the cereals, grasses and fruit-trees come into existence. The next day the cloudy canopy dissipates itself, and the sun enters into relation with the renewed earth; and at night the moon and the stars become visible. The sun is not said to have been created at this time; and they who disbelieve the inspiration of this record will find it difficult to explain why the word *bara* is not here used. "God said, Let there be lights in the firmament of the heaven," and it was necessary that there should be that firmament before the sun could be seen there or flood the earth with sunlight. And they who believe that these days mean geologic periods are bound to explain the absence of the sun, moon and stars during these immense periods of time. The vestiges of creation in the rocks show that the sun was constantly dispensing life and light to this globe from the earliest time of which we have any indication. We easily account for the non-appearance of the heavenly luminaries during the three days; but it is a very different thing when geologic periods are substituted.

We hope to say something more on this subject next week.

BISHOP HANNINGTON.

A LETTER has been received from Rev. W. H. Jones, Rahai, East Africa, by the Rev. J. G. Deimler, C. M. S., Bombay, which leaves very little ground for hope that the report of Bishop Hannington's death was incorrect. He appears to have been put to death about the 30th of October last. Mr. Jones, a converted African well known in Bombay and Nassick where he was trained for mission work, accompanied the Bishop on his expedition to the interior, leaving July 22nd, 1885. The caravan reached Kavirondo, Oct. 8th, without having encountered any serious impediment. The Bishop then proposed to take 50 men of the caravan and go forward to Uganda, leaving Mr. Jones with the remainder at Sundu's village in Kavirondo, and promising if he found any missionary willing to go to the coast, to ask him to take the new route and join Jones and his party and so proceed to the coast. From Uganda the Bishop proposed to go to Unyamwezi and from thence to the coast. The Bishop left Kavirondo Oct. 12th. Mr. Jones says:—

On the 10th day of this party's journey they arrived at Unyalla on the banks of the lake Nyanza. Here the Bishop was arrested and confined till orders came from the great chief of Uganda for him to go forwards or backwards. On the 8th day of the Bishop's confinement the messenger sent to Mtesa returned. But long before that the Bishop's goods were confiscated and his men were all disarmed. In his confinement the Bishop was not allowed to be visited by his men. On the arrival of the messenger on the 8th day the Bishop was informed that the great chief of Uganda was pleased to hear of the Bishop's arrival and that he had given permission to the Bishop to proceed on to his capital to see him. Here the Bishop was totally deceived. On the following day the Bishop's men were disarmed and caught and confined in different huts after being tied up two by two. In the afternoon the Bishop and his men were taken to a bush a long way from the village and there first the Bishop and his cook were shot down and his men were speared by the order of Mwanga the present ruler of Uganda. Out of the 50 men only 4 men escaped in a manner it is difficult to tell how they did. It is these 4 men who brought me the sad report. The Bishop told me that in less than a month I would hear from him and gave me to understand the course I should follow. Hearing the Bishop's death I remained 2 months in the place where I was left with my men during which time I got to hear nothing from the Bishop or from the Uganda missionaries. The news of the Bishop's death soon got spread about like wild fire. I was daily threatened by the surrounding tribes, and many of them asked me to settle in Kavirondo and not to think of returning home because my caravan was too small. But I made them to understand that I would go home trusting in the Lord Jehovah. The Wakavirondo blocked my way with thousands of shields and spears but the Lord in his mercy and goodness preserved me and my men. I fell sick with dysentery from the very commencement of my journey at Kavirondo and I had it the whole way to Rahai. I arrived home on the 4th February in a dying state after leaving Kavirondo on the 8th December.

Mr. Jones and his party (155 men) reached the coast February 4th and found that the news of the Bishop's death had been received there in January. Mr. Jones, in the portion above quoted, says that after hearing the Bishop's death he remained two months in the place where he had parted with the Bishpo, but this appears to be an error. The Bishop left Oct. 12th and Mr. Jones Dec. 8th, an interval of less than two months. The Bishop's party travelled 10 days and were confined 8 days, which takes us to Oct. 30, and allowing some days for the news of the Bishop's death to reach Kavirondo, leaves little more than a month till Mr. Jones' departure thence. The account rests upon the words of the four men of the Bishop's caravan who professed to have escaped; but we see no reason to doubt their report. The new king of Uganda appears to be as capricious and treacherous as Mtesa was before him, and we confess that we should not be surprised to hear that the missionaries of the C. M. S., at his capital had been put to death, though we hope to hear of their safety. The prayers of God's people are the best guarantees of the safety of those who enter such lion's dens as this, but we are reminded of the words of the Lord Jesus, This kind goeth not out without much prayer and fasting. The year 1885 will be memorable for the death of Gordon in Khartoum January 26th, and for that of Bishop Hannington Oct. 30th, both of them animated by sincere desire for the truest welfare of Africa and willingly sacrificing themselves to secure that welfare.

REST.

A BROTHER, giving out a hymn the other day, suggested the substitution of the word *resting* for the word *trusting*. There may have have been something in his experience that led him to attach special importance to the duty of resting in the Lord. It seems to us, however, that to trust rightly is to rest. We can only find rest in Christ as we trust in him. In our Lord's invitation to the labouring and heavy-laden, rest is used as the synonym for salvation, and the use of it is suggested by the words labour and burden. The word is scarcely used in the epistles, except in that to the Hebrews where it is quoted from the Old Testament, and many changes rung upon it. (chs. 3 and 4.) It is there compared to the Sabbath into which God entered after the six days of creation, and we have this striking statement:—

"He that is entered into his rest, he also hath ceased from his own works as God did from his."

In what sense did God cease from his own works on the seventh day? We are told that "of Him, through Him and to Him are all things;" the preservation of the universe is just as much his work as its creation was. In one sense, creation is perpetually going on. But the creation that took place in the six days, was the introduction of new processes, the establishment of a new order of things. When a man becomes a new creature in Christ, something analogous takes place. The penitent sinner becomes aware of his darkness and deadness; light enters and shows at first the desolation and gloom that reign, while it inspires hope of something better. The pall of worldliness that hitherto had kept the sinner ignorant of every thing higher than himself, is now lifted and he becomes aware of a heaven on high, a heaven still however covered with a thick veil. The light increases and at length the Sun of Righteousness appears, quickening every thing into beautiful activity and an order replete with everlasting promise. When man departed from the living God, it was in self-trust. He flattered himself that he had within himself all the powers necessary for the accomplishment of a high destiny. There were many ills and difficulties in life, but his own arm would get him the victory. And even when he awakes to the need of salvation, he fancies that it is to be achieved by the right exercise of *his* powers. He finds in himself a tendency to regard the favour of God as dependent upon his own works, hitherto misdirected, now rightly directed. And even when the Spirit of God is working in him, he is tempted to give himself the credit of what occurs in his heart and mind. When he comes to know that there is none good but One, that is, God, and perceives that the goodness of his disposition, affections, resolutions, efforts, is entirely of God, and that the Divine Spirit who has set up his throne in his heart, is equal to all the exigencies of his being and all the demands of God, the anxiety and doubt that had been racking his heart are dissipated and he finds rest to his soul, without the slightest remission of activity, just as Samson, when filled with

the Spirit, found the gates of Gaza no burden to him. This is the secret of the peace which passeth all understanding. Painful effort is caused by a sense of inadequate strength, and ceases when the discovery of a power fully adequate is made. A horse may strain himself to the utmost in dragging a burden, but when a steam-engine takes his place the thing is accomplished without effort.

We are commanded to rest in the Lord, to find our rest in our union with him who knows our weakness and fallibility and unworthiness, and undertakes to do for us what we have so signally failed in doing for ourselves. As the branch rests in the Vine, and is taken possession of by the energies of the Vine, so the believer rests in Christ and is vitalized by him and his activities are the activities of Christ. A new creation; the old departed; all things new and all of God.

THE TEMPTATION, AND ITS PLACE IN THE LIFE OF JESUS.*

By Rev. Wm. Bell, M. A.

Temptation seems to be a necessary part of the training of every moral being. For every man with his varied powers, there are two possible ways, one in the direction of good, the other in the direction of evil; and the time comes when he must choose between them. It is temptation that gives the opportunity for this free choice. To beings like ourselves, temptation is so common an experience, and its force is so aggravated by the deranged passions of our fallen nature, that we are apt to think of it as inseparable from sin, and a consequence of our Fall from God. But this is a mistake. The first man who lived, the father of us all according to the flesh, was put upon his trial when as yet sin had not entered the world. Adam was simply a man with powers fresh from the hand of God, without settled bias either towards good or evil. The 'knowledge of good and evil' could not be his, until by a free act of choice he had given himself the initial movement in one or two directions. Before temptation he was simply an innocent man, neither sinful nor holy. Temptation made it possible for him to begin the formation of a character whose moulding principle should be good or evil according to the act of choice.

St. Jude tells us in his Epistle of 'angels who kept not their own principality, but left their proper habitation' (v. 6). It is natural to suppose that these high intelligences, of whom in other respects we know so little, were exposed to an ordeal of trial just as our race was; and that some of them chose to be loyal to God while others disobeyed Him.

That part of our Lord's history, therefore, which we consider to-night, mysterious and awful as it is, records a necessary part of his experience. As man, He must, like all moral beings, freely determine His relation to God, and fix His character with respect to righteousness. I am not saying that He had made no moral decisions before this time. Although His youth and early manhood were spent in retirement it is impossible but that Jesus, in His common every-day life, must have met with temptations to swerve from goodness, just such temptations as youth meet with now. So far He was victorious in the strife; He carried through this part of His life, in which many men contract stains that mar and enfeeble their manhood, "the consience without a scar." The combat in the wilderness was a more serious and severe one, and we shall see presently what made it so. Meanwhile, I repeat, there was nothing strange in the fact that the man Jesus should be tempted. The difficulty would be to conceive of one who was truly man, who should escape temptation. The real wonder lies in the great fact of the Incarnation; accept that, and temptation follows of itself. That One who is truly God should clothe Himself with human nature, and graciously condescend to its limitations, that is the marvel; but having accepted human nature to be the medium of a Divine manifestation, it is natural that He should not shrink from any of its needs and experiences.

The only difference which temptation could make to Jesus as compared with ourselves was, that in this case temptation could not proceed from within. His could not be the temptation of which the Apostle James speaks: 'each man is tempted, when he is drawn away by his own lust, and enticed l. 14. In ourselves there are appetites and propensities which are already disordered, because they are not subject to a higher regulating principle, the law of God in the heart. The material of this world becomes on this account full of solicitations to a course other than that which God and our consciences approve. A state of mind which is itself wrong finds in outward things those bands of allurement which lead it into an evil life. Jesus had no bias toward evil, and therefore no evil suggestions could be projected on His spirit through contact with the world. But this does not mean that evil thoughts and courses could not be presented to His mind by another spirit, alien to His Own. And this is what the Bible narrative affirms. Aims and ambitions which the mind of Jesus could not have conceived of itself, and which in others He would have turned away from in horror, were put before Him in such fascinating lights, so exactly suited to His circumstances, that they were made to appear plausible objects of pursuit. The Tempter's visions drew the eye of Jesus, and filled His spirit with emotion, though it was only that the serpent should be discerned beneath the enfolding flowers, and his head bruised under the heel of the Righteous One. There is nothing in all this which our human experience does not enable us to understand.

But if it be true that, as man, Jesus could not escape temptation, the truth becomes still clearer when we remember that He came to earth to be the Head of a new race. The first Head of our race, Adam, falls, and the race in him. His fall brought him and us under the dominion of the evil power which seduced him, a power which is spoken of in Scripture as a personal agency under different names. In the account of the Temptation given by St. Matthew and St. Luke, he is called 'devil,' a word which means 'slanderer.' So Mark in his account uses the word Satan, which means 'opposer.' These words seem to indicate the moral relation which this malignant being bears to men and God. He calumniates God to men, and man to God; he opposes God's endeavours to bless men, and men's to serve God. What the history of this Evil Spirit is we do not know, nor need we be at much pains to inquire. His present position with respect to the world more nearly concerns us. He is called by Jesus Himself 'the prince of this world' (John xvi. 11), and by St. Paul 'the God of this world' (11 Cor. iv. 4). St. Peter says that, as a 'roaring lion' he 'walketh about, seeking whom he may devour' (1. Pet. v. 8); making the earth a kind of hunting-ground on which he prowls about for prey. Is it wonderful, then, that One who came, not to calumniate God to men, but to express in His words and life the Divine Mind and Will; not to slander men before God, but to intercede with God for them; One who is no opposer of the Divine goodness, but its very Instrument, Himself the Way to the Father;—is it wonderful, I say, that such an One should meet in combat him whose aims and activities are all the other way.

If Christ stands forth as the Head of a new race, He is in that very act challenging the devil's rule. He is setting Himself in direct antagonism to the powers of this world, and he is not likely to do that unresisted. His first anxiety will be to conquer the evil Tyrant himself, that He may liberate the prisoners from under his sway. The rule of the strong man is undisputed, till the stronger than he comes and spoils him. Christ's ability to be the Deliverer of captive men will be won through vanquishing him who holds them in chains. A personal conflict with him, therefore, is inevitable; a personal victory over him the condition of success. This becomes still more clear when we consider the remarkable language which St. Matthew and St. Mark use with reference to the Temptation, for it implies that Jesus did not retire for his conflict with the Adversary out of personal inclination. The conflict was part of God's purpose for him; He went to it under the guidance of the same Spirit who ruled all His life. St. Matthew says, 'Jesus was led up of the Spirit into the wilderness to be tempted of the Devil (iv. 1); St. Mark still more forcibly, 'and straightway the Spirit driveth Him forth into the wilderness (1. 12.) * * *

And now we are prepared to consider what made the Temptation of Jesus a special ordeal, a crisis in the history of our redemption. About this time, Judea was being agitated to the heart by the cries of a Reformer who had heard the word of God in the wilderness, and who in obedience to a Divine call 'came into all the region round about Judea, preaching the baptism of repentance unto remission of sins' (Luke iii. 2, 3). He was recognized by his nation as a prophet with a Divine Mission to fulfil, and multitudes, including many from the two most prominent and divergent Jewish sects (Matt iii. 7) thronged to listen to his scathing words, and submit to the rite which symbolized spiritual purifying by being immersed in the stream. A general expectation was awakened by the Baptist's ministry, and the people eagerly watched the progress of his work, and wondered if he could be the promised Christ (Luke iii. 15). Just at this moment Jesus emerged on the scene. John and He were probably already known to each other, they were relations; and it is possible that each may have heard from his mother of the friendly intercourse between the two women, the interest of which centred in their children yet unborn (Luke 1.). At all events John recognized in Jesus a lofty and blameless character, and when the guileless Jew stepped forward, the Baptist dissented, as though it were not a fitting thing that a rite which presupposed moral guilt should be administered to one in whom no stain could be detected. 'I have need to be baptized of thee and comest thou to me'? (Matt iii. 14). But Jesus had come to be one with His people in all their experiences; and though personal guilt had no meaning for Him, His nation's had.

It is in the light of the events which attend the Baptism that we see the place of the Temptation in the life of Jesus, and discover what its purpose was, and what it effected. St. Matthew relates the whole in two verses which immediately precede his account of the Temptation: 'And Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased' (Matt. iii. 16, 17).

There words bespeak a crisis in the spiritual history of Jesus. Up to this point His human spirit had been developing under conditions common to every pious Jew, and He had not discerned in Himself anything that lifted Him quite exceptionally above other men. It is true that He felt His moral superiority, and the blessedness of a conscience that

* Lecture delivered in the Y. M. C. A. rooms, Bombay.

knows no cloud between itself and God. He would surely suspect that this unique personality of His marked Him out for a special work. The strange story of His birth, if it was rehearsed in His ears by His mother, would be 'kept' and 'pondered' in His heart, as it was in hers (Luke ii. 19). He must have known His soul go forth in ineffable love to God, and unutterable longings toward His fellow-men; have felt those impulses which, born of God in the breast of every great and good man destined for a noble work, leap forward and strive to bear the agent to a height whence he may survey and gird himself for the task. But hitherto these aspirations had not been supplied with their proper object; the soul of Jesus was kept waiting for a *revelation within* which should enable it to see what its function and work were in the life of humanity.

The hour for this had struck. This human life, which all along had been guided by the Divine Spirit, was now to be united with a Divine life in a sense unknown before. Three stages in this mysterious meeting-point of the human and Divine are marked in the verses we have quoted. *First*, as Jesus stood on the Jordan's bank fresh from the waters of baptism, 'the heavens were opened unto Him.' We need not suppose that the canopy of the sky was rent to other eyes than His, and those of His witness, John; the occasion was such as required spiritual vision (Cf ii Kings vi. 17). This phenomenon was the symbol of a new and unexampled revelation granted to the soul of Jesus. The Divine mind was, as it were, laid bare in its fullness with all its gracious proposes toward sinful man. *Secondly*, from the infinite heights of the opened heaven, there descended a "luminous appearance" in the form of a dove on the head of Jesus. This was the symbol of the Holy Spirit. Henceforth that Spirit became the very life of Jesus, and He brought with Him two things: first, *illumination*, that Jesus might have full understanding of the new and glorious revelation entrusted to Him; and next, *strength*, that Jesus might be empowered to do all the Will of God as contained therein. When the Spirit of God was given to prophets and seers of old, it was in some partial ways He bestowed Himself. When He came to the disciples at Pentecost, He gave Himself *in a measure* to each; the tongues as of fire which symbolized His presence were *distributed* (Acts ii. 3). But on Jesus the Spirit came in His fulness; and thus is explained the language of the Baptist recorded in St. John's gospel 'He (*i.e.* God) giveth not the Spirit by measure' (*i e.* unto Jesus)—John iii 34. To crown all Jesus received a direct personal communication from God. 'A voice came out of heaven: Thou art my beloved son, in Thee I am well pleased'—Luke iii 22. This word son, greeting Jesus from the Divine lips, brought with it the revelation of a new consciousness. He realized now that He stood in a unique relation to God. This word "son" made Him one with a Personality who dwelt from of old in the Bosom of the Father; One who was the object of His infinite love, and shared His deep counsels; One whose impress was stamped on created things, and His Image on man; One who was the medium of all God's manifestations to men, to patriarch and lawgiver, and prophet in former times, until now the manifestation had taken the form of a personal inhabitation of human nature. This sublime consciousness carried the soul of Jesus into direct and indissoluble union with the Divine. It made His life on earth a direct and full manifestation of the mind and Will of God. It was the source of that profound peace and joy and self-sacrifice which characterized His life, the source too of that calm unshaken confidence which mark all His utterances, above all His Words about Himself. Moreover, this consciousness made Jesus know His place as the Agent of the redeeming work of God. Old Testament prophecy had resounded with the name of One who was to appear in due time, and bring in a new and happier age for His nation and the Gentiles. To such a hope the Jewish nation had clung through long and dreary periods of oppression. With these sacred predictions Jesus was well acquainted, and at this supreme moment He saw them all meet in Himself. Himself the centre of His people's hope. For who could the Messiah be but the Son, He whom the Father had sealed with His personal witness?

Those of us who have watched the course of human life and history know full well what dangers attend the consciousness of power. Even when power is of the lowest sort, say physical strength, or large material resources, it requires a will resolutely allied to righteousness to make the proper use of it. When power is of a higher order, say force of intellect, or the ability to teach or lead others, the temptation is more subtle to use it for selfish ends, for ostentation or self-aggrandisement. The man of letters who can write so as to charm the literary taste of thousands, the painter who can make the canvas breathe, the scientist who is gifted with a rare faculty for searching nature's secrets, even the preacher who can set forth the noblest truths with a commanding eloquence—what temptations beset such men to draw the attention of others to themselves, or make their gifts a means of sordid gain instead of devoting them first to the interests of God's kingdom or righteousness.

The time comes when every man whom God has endowed with exceptional powers becomes aware of their presence, and then it is he must decide whether they shall be employed for the highest ends. If he be a writer, he may use his pen to pander to the low tastes of the multitude, or use it to heighten the tone of public morals and strike against every form of injustice. If he be a statesman, he may direct his policy to stimulate and gratify the ambitions of his countrymen, or seek to make it understood that, in the affairs of nations, as in those of private life, God's kingdom and righteousness are to be sought first. If he be an orator, he may aim at simply inflaming the passions of his hearers, or he may lead them through reason and conscience to a pure and holy enthusiasm. According to the choice men make, they enlist themselves on the side of light or darkness, they become the servants of God or the servants of the Devil. But the choice they must make, and often the choice is made at the outset of a great career. If a man fails *then*, life from that point is likely to be a series of compromises with the world, or a downright acceptance of the principles which rule in the world. If, on the other hand, he conquer at the beginning in the face of strong temptation, his moral vision is enabled to trace his path from that point, he knows what he must expect, and braces himself up for a steady persistence in well-doing.

Such considerations have their application to Him who 'hath been in all points tempted like as we are' Never was soul so thrilled with the 'exceeding greatness of the revelation' granted to it as was the soul of Jesus. To what a transcendant height of greatness was He raised. How unspeakably grand was the work for which He was destined Above able, in what a unique relation He stood to God—the fullness of Divine knowledge, Divine Wisdom, Divine Power made accessible to Him. The question was now to be settled, of the use to be made of so glorious a trust. He was to be called upon to realize the truth which He afterwards expressed in words to His disciples: 'He that hateth his life in this world shall keep it unto life eternal.'—John xii. 25. He was, by standing face to face with three typical forms of temptation, and overcoming them, to abjure every evil ally in His great work, however the acceptance of it might have smoothed His way, and its rejection cause Him pain and hardship. This was what the Temptation did for Jesus; it enabled Him to consecrate His new powers entirely to the service of God, and it let Him see what paths He must shun and what paths pursue, if His work was to be brought to a victorious issue.

(*To be continued.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Lanoli Camp-Meeting.

To the Editor of the "Bombay Guardian."

Sir,—With reference to a recent letter in the *Guardian*, I think it right to mention at once that I have received very few contributions towards the Lanoli Camp-meeting expenses since last year's gathering took place, and that I have barely Rs. 25 in hand. With a depleted treasury it would be as well for visitors to the next Camp-meeting to come prepared to meet the necessary expenses of the occasion.

Yours faithfully,
J. N. Hawkins,
Hony. Treasurer.

Bombay, 9th March, 1886.

Sir,—Children's Day will be observed tomorrow in the Methodist Church at Mazagon. The Sunday-school will remain for the morning service (11 o'clock) when a sermon will be preached specially to children and young people. It will be profitable for all parents and guardians of children to be present. It is impossible to give too much attention to the matter of educating and directing the rising generation.

A collection will be taken up at this morning service for the benefit of the fund for educating young men for the ministry.

NOTICES.

Grant Road M. E. Church.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 *p. m.*

Mazagon M. E. Church.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Dean Lane, Fort.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

Vernacular services at Grant Road Church, 8 a. m. and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3 30 p. m.

The Children's Scripture Union.

It is proposed to hold a meeting every month in connection with the above union. The first of these will be held on Saturday afternoon, the 20th instant, at The Lodge, Girgaum (Rev. J. G. Dennler's) at 5 o'clock. The Rev. J. M. Macdonald who has lately arrived from England, and has had much experience there in the work of this Union, will conduct the meeting.—All children and young people are earnestly invited to attend.

E. M. Crittall,
Hony. Secretary.

Mr. Abdulla Athim, retired Extra Assistant Commissioner, Punjab, will (D. V.) give an address in Urdu on Sunday afternoon next, at 4 o'clock, in the Ambrolie Free Church, Khetwady.—All are cordially invited.

12th March, 1886.

Dr. Stone will preach a Sermon specially to the children in Grant Road Methodist Episcopal Church, to-morrow morning. Let there be a large turn out to this Children's Service.

"CHILDREN'S DAY." Dean Lane Hall, Fort, Instead of the usual (morning) Sunday School followed by a service, there will be held a combined service, to commence punctually at ½ past 10, in which the Children will help. Sermon specially for the little ones and parents by the pastor Rev C. R. Thoborn. Collection in aid of Educational Fund.

Epitome of News.

SATURDAY, MARCH 6.

—*N. Y. Evangelist:* The missionary work grows rapidly in Mexico, but not without great self-denial on the part of our missionaries, even to the threatening of life itself Thus we learn that an attempt was made to kill the Rev Leopold Diaz, one of the Mexican Protestant ministers in our employ. He was shot and dangerously wounded by an assassin concealed in dense underwood near the way by which he was returning from one of his preaching places. He succeeded in reaching his home, and is now in a fair way to recover. The Governor promises to use every effort to bring the would-be murderer to justice, and in any case Mr. Diaz proposes to continue his labours as soon as he recovers. The opposition, whether it manifests itself in church-burning or as above, is in all cases instigated by the Romish priests, who have so long held the people in thrall to their superstitions.

Our Presbyterian missionaries were the pioneers of the truth as it is in Jesus, in Siam. And the leading men there, the king himself, are not indifferent to what has been accomplished in their chief city and elsewhere. They have shown themselves friendly on many occasions, and by repeated acts. Recently the Prime Minister and his sons and some young women visited the Presbyterian chapel at Petchaburi. He sat grave and silent through the service, including a sermon on the divinity of Christ, smoking cigarettes and chewing betel. The women were intensely interested. Before the Prime Minister sat some two hundred children, which the mission is educating, clothing, and feeding.

The following prophecy concerning the destruction of the world was made by Nostradamus, the celebrated French astrologer, who died in 1566: "Quand George Dieu crucificiera, Que Marc le resuscitera, Et que Saint Jean le portera; Le fin du monde arrivera." Which means that the world will come to an end when the feast of St. George falls on Good Friday, the feast of St. Mark on Easter, and Corpus Christi day on St. John's day. Such is the case this year.

—*Independent:* We are getting in weekly driblets the full reports of the proceedings of the Rabbinical Conference, held last November in Pittsburgh. The last installment in the *Jewish Reformer* is devoted to the discussion of the proposition, which was adopted unanimously, in favour of Sunday as well as Saturday service. We would like to contribute one suggestion toward the settlement of this very serious matter. The difficulty which the Jews find is this: The community so generally makes Saturday a day of labour and Sunday a day of rest from business that synagogues can get only the smallest audiences on Saturday, while on Sunday the people can easily be got together. Yet the Mosaic law requires that the day of rest and worship shall be the seventh in the week. Now let us suggest that the difficulty be avoided by their beginning the week on Monday instead of Sunday. Days are variable things. Whether a day is Saturday or Sunday depends on which direction you take in crossing the Pacific Ocean. The Mosaic law nowhere requires the seventh day of the week to come on Saturday. The Jews can, if they will, make it come on Sunday by beginning their week on Monday. They have made many greater changes than that.

—Same: The revival in Connersville, Indiana, has, by its extent and rapidity, been the most extraordinary season of the kind ever known in this city. The Rev. John H. Dodridge, pastor of the Methodist Church, has laboured with assistance of an efficient band of lay-helpers, resulting already in more than four hundred conversions, three hundred and sixty-eight having already united with the Methodist Church. Of those converted, about three hundred are said to be adults, and a hundred and fifty young men.

The Presbyterians, the Rev. T. H Hench, pastor, began their special efforts later on in the season, and have, at this time, perhaps, seventy-five persons who have professed conversion. The Rev. Mr. Cobb, an evangelist from Indianapolis, a member of the Protestant Episcopal Church, is preaching every evening, and the work seems to be progressing with unabated interest. The Christian, or Disciple Church—the Rev. J. A Thomas, pastor—is also holding services every evening, and has already realized quite an addition to the number of their communicants. The Germans and also the coloured Methodist churches have been making special efforts.

A solemn impression seems to pervade the whole community, and the revival is the topic of conversation in all directions.

This work has produced the most marked effect upon the liquor interests of the city that could well be imagined. The saloons are said to have been nearly abandoned, and the proprietors are by no means sure what will be the end of this matter. One brewery that usually sold one hundred and seventy dollars worth of beer in this place every week, two weeks since dropped suddenly down to a weekly sale of only seventy dollars.

The preaching, though pungent and fervent, does not seem to be characterized by any other special features. Nor have prayer and special gatherings been a marked feature in the work. A very large proportion of the time of the service is occupied with singing, and, I should say, a very determined effort on the part of the lay-workers to "rescue the perishing," by a personal conversational effort. Mr. Dodridge says to-day he has no idea how long it may seem best to continue the effort.

—Of thirty Methodist candidates in the late election twenty-three were successful. Two of these are Conservatives, and one an Irish Nationalist. Joseph Arch, the champion of the English agricultural labourers, was a Methodist local preacher, and most of the new labour representatives acquired their gifts of speech in the exercise of the same vocation. Nine Baptists have been elected. Of the eighty-five Nationalists returned for Ireland, five, including Mr. Parnell himself, are Protestants.

—The suppression of the only English newspaper in Constantinople, the *Eastern Empress*, causes much annoyance to British residents, no legal reason being found to justify such a proceeding.

MONDAY, MARCH 8.

—*Bombay Gazette:* The Hon. J. B. Peile presided at a public meeting and exhibition held in connection with the Bombay Institution for deaf-mutes, at the Framjee Cowasjee Institute, on Saturday afternoon. There was a large and influential gathering of European and native ladies and gentlemen. Lady Reay also graced the assembly with her presence. The institution, which is the first of its kind in India, was started about a couple of years ago under the auspices of the Roman Catholic Bishop, Dr Meurin. Under its principal, Mr. Walsh, it has achieved a marvellous success in educating the unfortunate creatures, so as to enable them to hold an interchange of ideas with the rest of the world. From the movement of their teacher's lips they could understand what was told them, and their articulation of words and sentences was distinct enough to be followed by the audience.

TUESDAY, MARCH 9.

—*Makhzan i-Masihi:* The American Presbyterian Mission at Lahore.—The missionaries in charge are the Rev. J. Newton and the Rev. C. Forman. The native church has prospered during the year 1835, and a great deal of voluntary work has been done by its members. Nineteen have been received to the communion of the Church, seven of whom were children of Christians, one was a Mahomedan, two were Hindus, and nine Chuhras. There are now eighty-two communicants: one of the preachers, Yusuf (Joseph), of Lahore, has been engaged among the Chuhras, a low caste people, who are serfs to the landholders and very ignorant, and almost without any religion. Last year several of them were baptized in the village of Vagi, and during the year under review, several more at Dahorwala.

—The Viceroy reached Calcutta yesterday.

—*Bombay Gazette;* Petitions: The long-standing dispute between the Shrawak community and the Thakore Saheb of Palitana has terminated to-day through the mediation and good offices of Colonel Watson, the Political Agent. The terms are that the Shrawak community are to pay fifteen thousand rupees annually to the Thakore Saheb of Palitana in lieu of all demands.

—There appear to have been frauds in Lahore similar to those in connection with the Bombay Matriculation examination.

—Popular errors died hard, and Mr. Edwin Arnold, who ought to know much better, a Calcutta paper says, repeats a very old one in his description of the famous iron pillar at the Katub, when he says that "it is a solid shaft of malleable iron more than sixty feet long and seventeen inches in diameter deeply planted in the earth." Its true length is 23 feet 8 inches, its greatest diameter below ground 2 feet 4 inches, at the base 16·4 inches and 12·05 inches at the capital.

—Telegraphic news has been received that Mr. Samuel Smith, who was recently in Bombay, has been elected for Flintshire, by a majority of 1,500 votes.

—*Harvest Field;* March: About three years ago this Magazine contained some articles on "The necessity for a revision of the Tamil New Testament." It will be interesting to Tamil missionaries to know that a step has now been taken in the direction of revision by the publication of a tentative version of S. Matthew's Gospel prepared by Dr. Scudder. The following resolution of the Madras Auxiliary Bible Society is prefixed to the pamphlet:—

"Resolved that this Gospel portion be printed and that copies be circulated to the European and Native Christian Tamil scholars in this Presidency and in Ceylon with a view to obtain their opinions on the same."

WEDNESDAY, MARCH 10.

—"There are many old residents in India who will mourn the death of Mr. Charles Hollings, which occurred recently at Florence. The deceased played a gallant part during the mutiny. Kaye tells the story of how, when rebellion burst on Behar, and the evacuation of the civil station of Gaya by all the European residents was ordered by Mr. Commissioner Taylor, "these two brave men," Alonzo Money and Charles Hollings, rode back from the fugitives to the city, and maintained order until the police revolted and the jail was thrown open. They then secured the treasure, amounting to many lakhs of rupees,

and brought it safely down to Calcutta. The deceased was a man of varied accomplishments, and a most genial disposition."

—Madras paper: After an interval of three years, the Madras Diocesan Conference of the Church of England met on Thursday evening, at the Doveton College Hall, with the Right Rev. the Bishop of Madras in the chair. There was a good attendance, both of clergy (European as well as native) and laity.

The Bishop, after some remarks, announced the following subjects for discussion:—(1.) The relation of the European to the native portion of the Anglican Church in India; (2) Diocesan control of the missionary work; the church in relation to mission societies; (3) the duty of churchmen to promote the church extension, and to strengthen Diocesan organization in this country; and (5) the temperance cause, how to promote it?

The Rev. E. Sell, B. D., Secretary of the Church Missionary Society, then read a paper on "The relation of the European to the native portion of the Anglican Church in India," dealing first with the present relationship, and secondly with the future aspects of the subject, taking in this connection the resolution passed by the Conference of bishops. "That all Christians in the province, and in our respective dioceses, connected with that branch of the Holy Catholic Church, commonly called the Church of England, to whatsoever race they may belong, are always to be regarded and dealt with as one body." He pointed out that those who take the view propounded by the bishops hold that a church based on a race distinction is wrong, and may give countenance to caste distinctions; that independence is purchased too dearly by the loss of an intimate connection with the English Church, that a separate European and native church would be a "hindrance to the development in religion of both races." Theoretically this is sound; it appeals also to the imagination; but those who support it seem not to have realised the very great practical difficulties in the way. If things remain as they are—a native church largely dependent on missionary societies—this union in one organization can exist; but when the native church becmes free—as it will—from the control now exercised over it by those who mainly support it, it will be found very difficult to continue the present plan. At all events, the subject needs much more thought and discussion, especially from the native church point of view, before the resolution of the bishops can be accepted as a final settlement of the matter.

The Rev. W. Relton, M. A., read a second paper on the same subject. He believed that the Church of England must vary according to the circumstances in which it was placed. Nowhere out of England could it occupy exactly the position as it did in England itself. In India, the position of the English Church was undefined and ambiguous. It could not be an established church. The lecturer regretted the fact that Europeans should be, as they are, isolated from natives, chaplains from missionaries, and societies from one another. The Church should be missionary in its aims, and missions should not be mere appendages to the body, but should be the very body itself. The aim in view should be to make every church a centre of missionary operations in its district, and have its native as well as English services. The members of the church believed in one Holy Catholic Church, not one church for Europeans and one for natives, and not one for C. M. S and another for S. P. G. In the Church in India, one might hope to see one Bishop of the Diocese, and European and native clergy in charge of districts with their assistant clergy ministering by turns to the same congregations.

Discussion on the subject having been invited, the Rev. E. T. Beatty, chaplain of Trinity Church, Bangalore, made a few remarks He observed that a great deal more interest woulp be taken by chaplains in missionary work if only there was more giving and taking on the part of the missionaries.

The Rev. C. J. Etty, chaplain of Vepery, said it was important that they should recognise the fact that there was a large and growing native church in India, which must, sooner or later, probably sooner, be organised into an independent church. Mr. Etty was strongly against allowing the native church to choose its own methods and discipline. If it was allowed to choose that, it would next want to choose its own doctrines. It must necessarily be governed episcopally, for where there was a bishop there was the church.

Mr. Isaac Daniel, professor of the S. P. G. College at Tanjore, said that all that the natives required was that the Europeans should take an interest in the extension and welfare of the native church. When a native clergyman stood before a European, the latter should be proud of him, for he saw in the native the fruitful results of the noble efforts made by the sons of Great Britain in India. Civilians should take an interest in the native church as some of them had in past years done.

Mr. H. S. Thomas, first member of the Board of Revenue, said that civilians did take an interest in the native church. Referring to the object of the meeting he said that the difficulty the people felt was that the European clergy themselves had not made up their minds on the subject. One was S. P. G., another C. M. S., another Wesleyan, another Baptist, and so on. They should first make up their own minds before they attempted to speak to the people of the country. If there were differences at all, they were only minor differences. On the main points all had agreed, and on those points they should draw together.

Mr. R C. Chapman then made a few remarks, after which the discussion on this subject was brought to a close.

—Another man, employed in cleaning the sewers, has fallen a victim to mephitic gas.

—Mahomed Noor Mahomed, was sentenced to fourteen days' rigorous imprisonment, and was further fined Rs. 200, with an alternative of imprisonment for fourteen days more, for selling obscene pictures.

—*Times of India*; London: It has been resolved by the committee of the Anti-Opium Society to make an application to Lord Kimberley for an interview in order to urge her Majesty's Government to prohibit the introduction of the system of licensing the sale of opium into Upper Burmah. They will, at the same time, protest against the continuance of a similar system in Lower Burmah. Sir Joseph Pease, M. P., has been appointed President of the Anti-Opium Society in succession to the late Lord Shaftesbury.

—*Overland Mail*; Feb. 19: The Prince of Montenegro has arrived at Berlin, where he has been received by the Court with marked distinction.

Osman Digma is again on the move. The rebellion in Kordofan is increasing.

The Mansion House Fund for the relief of the unemployed amounts to 52,000*l.*

The four Socialists, Hyndman, Burns, Champion, and Williams, were charged on Feb. 15, at Bow-street, with sedition, and were remanded for a week.

A letter published during the week, addressed by Mr. Gladstone to Lord de Vesci, set the political world agog, and ruffled up the feathers of the Nationalists. In asking for information as to the state and needs of Ireland from any and all quarters, the Prime Minister implied that the daily and nightly study which he declared himself to have been lately giving to the problem of Irish discontent had not as yet led him to any definite conclusion. The public surprise was great, for it was not imagined that Mr. Gladstone would—simply to enter on an inquiry himself—have turned out a Ministry which was inquiring through Mr. Smith.

Principal Tulloch, of St. Andrews University, died at Torquay on Feb. 13. The deceased, who was an eminent theologian and author, was born in 1823, in the parish of Tibbermuir, Perthshire, where his father was parish minister He studied theology at St. Mary's College, St. Andrews, of which he has been principal since 1854. Between 1845 and 1854 he was a parish minister; and in 1855 his essay on "Theism" won the second great Burnett Prize of 600*l.* He has been a frequent and brilliant contributor to the quarterly reviews and magazines, chiefly on theological and historical subjects; and he has also written several books on such subjects as "English Puritanism and its Leaders," "Rational Theology and Christian Philosophy in the Seventeenth Century," "The Christian Doctrine of Sin," &c.

Mr. John B. Gough, the well-known lecturer, had a fatal stroke of paralysis while lecturing on temperance at the Frankford Presbyterian Church, Philadelphia, on Feb. 15. Mr. Gough was born at Sandgate, Kent, in 1817. He went to America at the age of twelve, and learned the trade of a bookbinder in New York, where he fell into intemperate habits. Being induced to attend a temperance meeting in October 1842, he took the pledge of abstinence, and before long he began to advocate the principle in public. His reputation as a speaker spread over the United States and Canada, and reached England, where, in 1853, he, at the invitation of the London Temperance League, began a series of lectures which lasted two years. During this period Mr. Gough visited every place of importance in the kingdom. He retired from public life in 1873.

—*The Rock*: It has been reported that Lord Radstock has given up his carriage and pair, so that he may have more to spend in the service of the Master. Though he is not a member of our communion, every Church would be proud to own such a noble and self-sacrificing character. May others see how they can exercise a proportionate self-denial!

—Same; The *Pall Mall Gazette*, last week, contained a very elaborate design for the new Liverpool Cathedral. We can hardly credit the fact that it is proposed to raise 500,000*l.* to complete the building.

The *Daily News* informs us that the leaders of the Salvation Army have decided to adopt the Apostles' Creed, omitting a single clause.

It has been decided by the authorities that the Grecian Theatre, in which the Salvation Army carry on Divine service, is to be treated in the eyes of the law as a church or chapel, as regards paying rates. Their music hall, however, is to be rated in the same way that any other public building which is used for entertainments would be. This seems to be a very fair decision. (*Record*).

—Rev. F L. Neeld writes as follows in the *Kaukab-i-Hind*: "On February 19th, in Alapur, I baptized a Hindu woman and a child of Christian parents. On February 24th, in Datagunge, 12 Hindus. On February 26th, in Bahladpur, a Hindu woman and her child."

—*Record*: We are authorized to say, with reference to a paragraph that has appeared in some of our contemporaries, stating that Mr. C. J. Studd had invested his fortune of 100,000*l.* for the benefit of the China Inland Mission, that the statement is entirely inaccurate. As to the amount of Mr. Studd's fortune, or his disposal of it, the Mission are quite without any information.

—The High Court of Amiens has given a very important decision, that a Roman Catholic priest can be legitimately married before the French civil law. It is the first time a French court admits that doctrine.

—*Chr. Advocate*: Boston Corbett, the man who shot John Wilkes Booth (the assassin of President Lincoln), has been living in a cabin on the prairie near Concordia, Kan., for eight years. He threatened to shoot a man, who had him arrested and taken to court. When bonds were called for, Corbett drew his pistol and

defied court and officers. The spectators got under the benches and Corbett went home. Afterwards he drove off the sheriff and his *posse*. The last news is that half the people want him arrested, the other half let alone. We have known Corbett for more than twenty years. All churches have members of the crank type. *Corbett was of the sort who think that everything which comes into their heads is inspired of God. They will interrupt meetings, burst out unexpectedly in yells, make interlocutory remarks while another is leading in prayer, and go generally as if they were performers in a circus, instead of being contented with taking their turn and with an occasional old-fashioned Methodist shout, marked by reverence, pathos, and unction, and which does good, and not harm.* Corbett used to speak in Fulton-street Prayer-meeting, till he was frozen out, and all who knew him rejoiced when he went West. According to the despatches he must now be backslidden or quite over the line of lunacy. He always carried pistols, lest he should be attacked in revenge for slaying Booth, and said that the Lord commanded him to slay all who attempted it.

Thursday, March 11.

—The Str. *Ancona*, with English Mails, left Aden for Bombay, Wednesday, 6 a. m.

—*Times of India;* Bangalore, 10: A conference was held on Monday at the Residency regarding the transfer of the Mysore State Railway to the Southern Mahratta company. Mr. Girdlestone, Colonel Lindsay, Agent and Chief Engineer, Southern Mahratta Railway, the Dewan and others took part in the proceedings. It was resolved to hand over the line to the aforesaid Company by hypothecation for forty-five years.

—Herr Luders, of Gorlitz, has patented "a photographic hat."—The novel head-dress contains in its upper parts a small photographic apparatus and a number of prepared plates. In the front of the hat there is a small circular opening, behind which the lens is fixed. By means of a string on the outside of the hat, its wearer, whenever he finds himself enjoying a pleasant view or attended by an agreeable person, can instantaneously photograph the landscape, the lady, or the gentleman unconsciously within range of his instrument.

—*Indian Chr. Herald:* The Rev. Dr. Thoburn preached his last sermon before leaving for America at the Dhurrumtollah Church in Calcutta, on Sunday evening last. Nearly half a mile of conveyances lining the street at the time of Divine Service, testified to the efforts made by persons at a distance, to hear Dr. Thoburn in what must be his last pulpit effort in Calcutta for some time. We believe that Dr. Thoburn goes to America, hoping to return at no distant period, and we are sure that few men on going home leave in India more people strongly desiring their return than Dr. Thoburn is doing.

—Same; From a speech by Mr. Ramchundra Bose at a farewell meeting to Miss Thoburn in Lucknow: One word about the Lal Bag Girls' School before I close. I have seen some of the very best schools of the sort, that is schools for the education of Indian Christian girls in the country, and I can, with a clear conscience, affirm that I have nowhere, within its circumference, seen a better institution than that with which Miss Thoburn's name is sure to be permanently associated. In my travels, I have come across several young ladies who were brought up within its walls, and who are now performing their duties as mistresses of small homestead or family circles, and I can with equal conscientiousness affirm that I have yet to see in the country better specimens of female progress and female piety.

—*Mauritius M. and P. Gazette;* Feb. 15: I have just received some very interesting news about the Franco-Malagasy Treaty, or rather *Treaties*, for there are *two* of them. One is *public*, a copy of which we may receive by any mail from Europe or Madagascar, and the other is *private*, that is to say, private to some people and not private to others. It is, of course, not private to its negociators, and nothing can prevent said negociators from communicating it to others. It was also never private to the Marquis of Salisbury, who has a hand in every foreign complication, and bids fair to become a second Palmerston with more than Palmerston's tact and secrecy. The private Franco-Malagasy Treaty has reference to what is called the "guarantee clause" of the public treaty, which "guarantee clause," resembling that proposed by the Prime Minister in the abortive Maigrot Treaty, we shall read when the copy of the text of the public Treaty arrives here. The private Treaty reduces the concession clauses of the public Treaty to a minimum. The sole restriction imposed by France upon the Malagasy Government, in connexion with the "guarantee," is one about which no "guarantee" need have been required, namely, "the Malagasy government agrees not to cede territory to any Foreign Powers without the consent of France." But the Malagasy are only too overjoyed to insert this clause, because they are strenuously opposed, and always were, to ceding territory to any one, and can now call upon France to help them in keeping territory which France cannot logically ask them to cede even to herself. There is to be "a French Resident with a guard of honour, at the Capital," but there is to be "no interference by the French Resident with ordinary diplomatic business."

We thus then have before us the kernels of the two, private and public, Franco-Malagasy Treaties. After all, what do they amount to? Literally to nothing at all. If the French are satisfied, and call this a Protectorate, so much the better for the French. If the Malagasy are satisfied, and call it a non-Protectorate, so much the better for the Malagasy. As long as there is no collision, and no new war, so much the better for all of us.

—*Indian Messenger:* The reason why so many parents (in the N. W. Prov.) kill their infant daughters is that they feel considerable difficulty in procuring suitable matches for them, owing to caste and other difficulties. A proud Rajpoot cannot consent to get his daughter married to one lower than himself in point of caste or in social rank; consequently, the easiest way of solving the difficulty is to dispose of the unwelcome burden;—the infant daughter. Though the crime is diabolical and unnatural, yet such is the force of social custom, that men would sooner commit the crime than forego social prestige. It is cases like these that lead us to think that no lasting reform can be effected in the present Hindu marriage system without materially altering the present system of caste. In Bengal too the expenses of getting daughters married are growing out of all proportions, amongst the *Kayasthas*, the *Subarnabaniks* and certain other castes. It has already become difficult even for a man of respectable income to get three or four of his daughters married to men of equal social rank. The charges demanded by the bridegroom's father are so exorbitant.

Friday, March 12.

—A Parsee lady, named Perojbai, died two days ago in the Fort in the ripe old age of 105 years.

—Deaths last week, 405.

—Licences to solemnize marriages have been granted to the Rev. C. R. Thoburn, Rev. W. H. Stephens, and the Rev. I. A. Richards, M. A., of the Methodist Episcopal Church, Bombay.

—*Times of India:* We hear that another large panther has been shot by the Telegraph Inspector at Munmad. This makes the eighth that has fallen to the gun of this *shikari* during the past twelve months.

—The Govt. Registrar of Native publications, last quarter of 1885, reports 106 Marathi and 76 Gujarati publications.—The *Dnyanodaya* says: There is but little pleasure in looking over the list and observing that among them none appear to be of any permanent value. The larger number are mere stories from the Purâns of the deeds of the mythical gods, and as usual many hymns in their praise. Female education affords opportunities for satire, and no one has undertaken to write in its defence. As if there were no worse evils in the world, a small tract is written condemning the use of silk-handkerchiefs. In another, a short dialogue appears between a Christian missionary and a Hindu, in which the missionary is made to admit that if an idol is devoutly worshipped, such worship is acceptable to God, and brings salvation to the worshipper. We look in vain to see any work from the pen of leaders of Indian thought. Marathi literature seems to be delivered over to the tender mercies of second-rate scribblers.

—*Bombay Gazette:* We are glad to learn, on reliable authority, that there is no truth in the reports current at Secunderabad this week which credited the Minister with the intention of resigning.

—L. Kiernan, Angole, in the *Indian Baptist*: "At our last quarterly meeting, it was proposed by Dr. C. that we pray that God would give us 500 souls before the 1st of April next. This proposal was made at the end of December last, and I am thankful to say that before the end of January last month, 298 men and women have joined the church by baptism, from which I have every reason to believe, that the Lord will give us the 500 souls if not more. May He have all the praise and glory.

"Over 25,000 Christians are scattered all over this district, and every Sabbath, both morning and evening these Christians meet in their *polums*, or under a shady tree where they worship God; and though these Christians were once the outcasts of heathenism they are now respected, yea, and are loved by the caste-people of to-day. Thousands of these poor Christians go to their work every day singing cheerfully the Christian Lyrics, which they have learned off by heart. Their masters who are heathens, cannot help but be influenced by the conduct of the Christians employed by them, and thus the Lord is raising up a mighty army of preachers who are not ashamed to witness for Jesus."

—*Record*, Feb. 12: The advowson of St. Catherine's, Abercromby-square, Liverpool, was sold by auction at the Law Association Rooms in that city yesterday by Mr. Turner. There was a large attendance, and both High and Low Churchmen were represented by bidders. The first offer was 100*l.*, but bids soon raised the amount to 700*l.*, which was declared the reserve price. When 1,000*l.* was reached there was general applause. Mr. Douglas Horsfall bid 1,150*l*, at which amount the advowson was sold to him. Mr. Horsfall erected the church of St. Agnes at his own cost, and as also bought the advowson of St. Paul's, Liverpool. The Ritualists have thus obtained another Liverpool Church.

Selections.

THE LATE REV. E. W. BOARDMAN.

This eminent servant of God, formerly of New York State, and late of 3, Highbury-place, London, passed home to glory on the 4th instant, as briefly stated in our last issue. He had reached the goodly age of seventy-five years. Nor were his days, after threescore and ten, "labour and sorrow;" for he was healthy and vigorous, delighting in his unceasing work for the Lord, up to the last. For more than fifty years Mr. Boardman knew the Lord, and for between forty and fifty years of that time walked in the light of his countenance and in an intimacy of fellowship with Him, which

those only can know who seek in all things his glory alone.

Wherever Mr. Boardman was known he was deeply loved and highly valued. This love and appreciation were fully shown on Monday, the 9th instant, the day of his funeral. Quite a congregation of Christian friends met at 11 a.m. for a service at 3, Highbury-place. The service was conducted by Rev. Charles Graham, of Shepherd's Bush. Appropriate Scriptures were read by Rev. J. D. Bartlett, of Highgate. Mr. Graham led in prayer, giving thanks for the holy life and bright example of him who had passed away to the presence of the Lord, and also for the grace now given to her who had been his faithful partner and helper in the Lord, asking for her the continuance of that same sustaining power and joyful acquiescence in the will of God under so deep a bereavement. An address was given by Mr. Graham, the substance of which we append, as follows:—

As a Christian, I have known few to equal, fewer still to excel, our venerable and venerated friend—might I not say our father in Christ? Between forty and fifty years, like Enoch, he walked with God. Deep and abiding was his communion with the Lord. His Christian life was a life of victory. He believed in God for victory over his three-fold enemy, and he had it. With Paul he could say, "I live, yet not I, but Christ liveth in me."

But our departed friend did more than trust the Lord for victory over sin; he trusted Him also for power for service, and he had that power pre-eminently. Have we not felt how he prayed in the Spirit, and spoke in the Spirit? With what unwearying diligence he pursued his blessed service! In the spirit and demeanour he showed, there shone out the meekness and gentleness of his blessed Master. No Godly soul could be in his company without being edified. His very countenance gave expression to the grace that was within him.

I would speak of him again *as a teacher*. Two things deeply impressed me in his teaching. First, his soundness in the truth. I mean more than that he firmly held the foundation doctrines of Christianity, and that in his creed he was thoroughly evangelical; I mean besides, that in his teaching on the normal Christian life he kept strictly to the Word of God, and by it sustained his statements. The second thing which impressed me in his teaching was his clear spiritual perception. This was apparent in his bringing out the deep, spiritual truth of the Word. It was strikingly apparent when he dealt with Christian experience, in meeting the soul's difficulties, and in exposing the subtle and plausible temptations of our great spiritual foe. Truly he was here pre-eminently "a father in Israel." Who can tell the number of souls stimulated and encouraged by his counsels and addresses? The numbers led to entire consecration to God, and to the exercise of faith for continual victory over besetting sin and temptation? Or the numbers delivered from the snares and nets in which the enemy of souls had taken and entangled them?

As a writer, he wrote and published a considerable number of books; yet I am persuaded, from conversation I had with him, that he never wrote a book but to meet, what he believed to be a need of Christians, and when he also believed the Lord had given him a message for them. This is true, likewise, of the many articles from his pen which have appeared in magazines and periodicals. From these products of his pen scores of thousands have received spiritual blessing, and I myself am one of the number. His pen was consecrated to God, as were he, himself, and all he possessed; and God greatly used all for his glory. Wherever the English language is spoken his books have gone, and have been made a blessing. God permitted him to continue his labours up to the very end of his life. And I am persuaded that his holy life will yet reproduce itself in many, who, in their turn, will be blessing to others. Let us thank God for that pure and holy life; and let us follow him as he followed Christ.

Our partings here are only for a brief season. Soon we shall meet again. I am one of those who believe and rejoice in the prospect of the Lord's return. Then "them that sleep in Jesus will God bring with Him." We will then renew our fellowship, and be for ever with the Lord, and with each other. And the Lord who enjoins us to love one another here will not grudge us our blissful fellowship with each other there. Meanwhile what our hand finds to do in His service let us do it with our might; while we stand girded and prepared for his glorious appearing.

After Mr. Graham's remarks Lord Radstock followed in earnest and appropriate prayer. Rev. John Allen spoke of the many blessings he had received from the counsels and teachings of his departed father in the faith. After the singing of "The sands of time are sinking," Rev. J. S. Russell, of Notting Hill, concluded with prayer.

In the Highgate Cemetery Chapel, and at the grave, Rev. E. W. Moore, of Brunswick Chapel, Portman-square, read the Service. The Cemetery Chapel was crowded in every part. Many tears of affection were shed on the occasion. Mr. Moore said he should depart from the usual order, and not allow the opportunity to pass without addressing a few words to the assembled friends. After some appropriate and affectionate remarks on the holy life and great usefulness of the eminent servant of God whose mortal remains were about to be committed to the dust, he closed a service conducted with deep solemnity, and felt to be in the spirit of true worship. A large concourse of sorrowing friends stood round the grave. What was felt, even in sorrow, to be timely and appropriate, a verse of praise, sweetly sung, though with tremulous voices, ended the solemn and hallowed ceremony. We have not thought it needful here to give any detailed account of the life and life-work of Mr. Boardman as we understand that a biography will soon be published.—(*Christian.*)

PREMILLENNIALISM AND MISSIONS.

By Rev. A. J. Gordon, D. D.

(*Concluded.*)

It "tends to cut the nerve of evangelistic enterprises" forsooth; and the commentary of facts is that the noble company of evangelists who are now sounding out the Gospel far and wide, almost without exception, maintain and preach this doctrine—Moody, Pentecost, Whittle, Needham, Hammond, Munhall, and many more in this country; Henry Varley, Lord Radstock, George Muller, William Haslam, Grattan Guinness, Denham Smith, Herr Von Schleumbach and scores of others abroad. And among many pastors who are truly evangelistic as well as evangelical, we find such as these, who distinctly avow and boldly preach this faith: Spurgeon, Newman Hall, and Archibald Brown, of London; the late Dr. Mackay, of Hull, author of "Grace and Truth"; Drs. Andrew and Horatius Bonar, of Scotland; Bishop Ryle, Canon Hoare, and the great body of evangelical ministers of the Church of England; Bishop Baldwin, of Canada, and Nicholson, of Philadelphia; Drs. Brooks, of St. Louis, Goodwin, of Chicago, Pierson, of Philadelphia, and many others in America; while among scholars are names like Professor Christlieb, of Germany, who is not more distinguished for his learning than for his ardent evangelistic and missionary spirit, and Dr. Delitzsch of like mind and faith. Let the reader run his eye over these names and say whether they appear to be men whose nerves of zeal have been cut, so that they are found utterly hamstrung, and unable to obey when commanded to go and preach the Gospel to the lost.

As to the influence of this doctrine on missionary zeal the teaching of facts is equally suggestive. We can give only a few.

The East London Training School, established to fit young men for the ministry and presided over by the Rev. H. Grattan Guinness, is under strictly premillennial teaching. A report made a year or two ago showed that within six years this seminary had given more than a hundred young men to the foreign missionary work. Does this look as though such teaching were enervating to evangelizing zeal? Under the administration of my honoured friend, Dr. S. H. Kellogg, Professor of Theology in the Alleghany Theological Seminary, a pronounced Millennarian, about fourteen per cent of the graduates have entered the foreign missionary service, against five per cent. for the fifty years previous, during which the opposite view was taught. In the Princeton Seminary, in the class of 1864, out of fifty-four members, eight came out Premillennarians, notwithstanding the contrary teaching prevailing there; and all of these eight offered themselves as foreign missionaries, and, so far as known, they were the only ones of the number who did so.

The China Inland Mission is under the direction of Mr. J. Hudson Taylor, who distinctly confesses this faith, as do the great body of his co-labourers. That mission is the largest in the empire, numbering 177 foreign labourers. Its missionaries receive no fixed salaries, those who can do so supporting themselves, and the rest sharing what the Lord sends. Who has not heard the story of "the other seventy also" connected with this work? How, year before last, this number of recruits was wanted, and daily prayer was begun for them at home and abroad, and how, within a few months, the required "seventy" had presented themselves, the number being afterward swelled to one hundred? This mission, considering that its labourers are, almost without exception, under the sway of this doctrine, may be regarded as a standing experiment as to whether the primitive faith of the Church is destructive of modern missionary enterprise. Those who are familiar with the recent triumphs of the mission, and especially with the stirring exploits of the last recruits from the English universities, headed by Messrs. Studd and Stanley Smith, will find it easy to form an opinion on this point. Of Mr. C. F. Studd, just named, the *Christian Commonwealth says*:

"He had the large fortune of £100,000 when he determined to consecrate himself wholly to God. He went to Mr. Hudson Taylor, the founder of the China Inland Mission, and offered him the whole of this great fortune. Mr. Taylor refused; but Studd would not be denied. He put the money into the hands of trustees, and the interest goes to the mission, while Studd goes to China, just to have common fare with the other missionaries."

Surely this does not look like a deadening of missionary consecration. [This statement is denied. *Ed. B. G.*]

Mr. Moody said, in the Northfield Conference, above referred to:—

"When this truth of the Lord's Second Coming really takes hold of a man, the world loses its grip on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him now. His heart is free when he looks for the blessed appearing and kingdom of the Lord."

Now, if this be truly so, have we reason to dread the influence of the doctrine on missions? Nay, who does not know that the greatest enemy which the missionary cause has now to encounter is just this love of bank stocks and railroad bonds on the part of Christians? It is the avarice of the professed disciples of Christ which now constitutes the most appalling obstacle to the evangelization of the world, the grip of the purse-strings strangling missionary consecration and cutting off missionary supplies. Oh! could we only make our critics believe what we know in the profoundest depths of experience, that there is nothing which can so effectually take or one out of the entanglements of the world as this one text

grasped by faith and wrought into living conviction: "For our citizenship is in Heaven, from whence also we wait for a Saviour, the Lord Jesus Christ." (Phil. iii. 20, R. V)

And so we give one or two illustrations of the influence of this doctrine on men of wealth and station. What missionary secretary is not acquainted with the recent munificent gifts to foreign missions by Robert Arthington of Leeds?—gifts as catholic in their direction as they have been large in value—twenty five thousands dollars to this society; and twenty-five thousand to that, so that, as far as known his missionary donations have outrun those of any living man for the last ten years. And yet, in a communication accompanying a recent gift, he confesses that he is moved in these bestowals by the solemn responsibility which he feels for the world's evangelization in view of the imminent return of the Lord from Heaven.

And what patron of missions for the last half century has done more than the late Lord Shaftsbury of London? By his great influence, lent for years to missionary bodies of all names, by his extraordinary consecration of his property, leading him to give even to the very last limit of his means, he won a place in the hearts of lovers of missions which no nobleman for generations has held. And listen to his address at the Mildmay Conference in 1878, and hear him tell what inspiration he had found in the doctrine of the Lord's premillennial coming, and what a power he had found it in his lay preaching, especially among the lowest classes. In Mr. Weyland's reminiscences of him just published, he reports him as once saying: "There are not two hours in the day but I think of the second advent of our Lord. This is the hope of the Church, for Israel and the world. Come, Lord Jesus, come quickly!"

No; this doctrine is not inimical to missionary zeal. Against such a charge great names rise up to bear witness—Heber, the missionary bishop of the Church of England; Gutzlaff, "the opener of China"; McCheyne, the inspiring spirit in inaugurating missions among the Jews, which have had such world-wide extension; Krummacher, the co-founder and first president of the "Berlin Missionary Union for China;" Wolff, the indefatigabe Hebrew Christian Missionary in the East; Dr Duff, who, in addition to his own great labours in India, so mightily stirred Scotland with missionary zeal; and poor Lowrie, Bertram, and with these scores and hundreds now toiling on the field, who are numbered among the steadfast confessors of this hope. If there ever were reason to withdraw an ill considered accusation, we avow that before such facts as we have cited and before such names has we have given, the charge standing at the head of this article should be unconditionally retracted.—(*Independent.*)

TELEGRAPHIC NEWS.

Belgrade, March 4th: Servia is demobilising her army at present in the field as well as the reserve forces.

Paris, 4th: The Chamber of Deputies has, by a large majority, rejected the Bill for reviving the laws of exile against families which have reigned in France. The Bill, which was particularly directed against the Orleanist Princes, was opposed by the Government.

London, 5th: The House of Commons, last night, negatived without a division the motion of the Right Hon. H. Homes refusing to vote money for the civil administration of Ireland until the House is informed respecting the policy of the Government for the maintenance of social order.

Sophia, 5th: Prince Alexander has signed a decree fixing the line of demarcation.

London, 6th: In the House of Commons, last night, Mr. Labouchere brought forward a motion stating that, in the opinion of the House, it is inconsistent with the principles of representative government that any member of either House should derive his title to legislate by virtue of hereditary descent. After a debate the motion was negatived by 252 against 166 votes.—Mr Gladstone, who took part in the discussion, said that he recognised the necessity of reform in the hereditary principle of the House of Lords.

Tehran, 6th: The Boundary Commission at Meshed will leave to-morrow for Merouchak, in order to resume the survey with the Russian Commission.

Paris, 6th: The French Senate has approved the treaty concluded with Madagascar.

London, 7th: H. R. H. the Duke of Edinburgh commands the combined squadrons in Suda Bay.

Constantinople, 7th: It is expected that Turkey will send an ultimatum to Greece, calling on her to disarm

London, 8th: Lord Richard Grosvenor and Lord Kensington have been raised to the peerage.—The *Daily News* publishes a telegram stating that Sir H. Drummond Wolff has been instructed to propose that the Egyptian frontier shall not extend beyond Wady Halfa, and that Egyptian troops replace the British troops there, who will withdraw to Lower Egypt as soon as practicable.

Cairo, 8th: Ahmed Moukhtar Pacha and Sir H. Drummond Wolff have come to an agreement respecting the future garrison of Suakim which is to take the place of the garrison now stationed there next May. It will consist of two newly-formed Egyptian battalions, to which eleven British officers will be appointed.

Constantinople, 8th: The first sitting of the Conference of the Ambassadors of the Great Powers to discuss the Roumelian question will take place on the 13th March.

London, 9th: The House of Commons, last night, read a second time Mr. Trevelyan's Bill, for improving the condition of the Crofters and Cotters in the Highlands of Scotland, and granting them fixity of tenure and fair rent.—The *Times*, in a leading article, announces that the Army Estimates only provide for a force of 8,000 British troops in Egypt.

Berlin, 9th: Prince Bismarck is ill with a severe attack of rheumatism. The latest bulletins respecting his Excellency's condition state that the rheumatism is increasing.

Haiphong, 9th: News has reached here, from the south, that a body of Annamite rebels have attacked and killed a French captain and ten men at Tourane, one of the ports which was recently declared by the Annamite Government to be opened to the commerce of all nations by the Treaty of Hué The rebels, who are increasing in numbers, are advancing from Tourane on Quinhon.

Constantinople, 10th: The Great Powers are generally agreed as to the modification to be made in the agreement between Turkey and Bulgaria on the Roumelian question.—The programme of the forthcoming Conference shows that the subjects for discussion will be simply confined to the ratification of the Turko Bulgarian Convention as amended.—A preliminary meeting of the Ambassadors of the Great Powers was held here to-day.—Sir William White represents England.

London, 10th: In the House of Commons, last night, Mr. Lewis L. Dillwyn, Liberal member for Swansea, moved a resolution, affirming that the continuance of the Established Church in Wales is an anomaly and an injustice which ought no longer to exist. In the discussion which followed, Sir W. Vernon Harcourt (Chancellor of the Exchequer) expressed his concurrence with the motion in the abstract, but said the question was interwoven with that of the Disestablishment of the Church of England and could not be dealt with separately.—The House then divided on the motion, which was defeated by 12 votes, 241 voting for and 221 against it. (?)

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine. telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

The people of England speak confirming the above

AFTER MANY YEARS.

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"December 26th, 1883.

"Dear Sir,—Mother Seigel's medicine sells exceeding well with us, all that try it speak highly in its favour. We had a case of a young lady that had been troubled many years with pains after eating. She tells us that the pains were entirely taken away after a few doses of your medicine.

Yours truly,
"E Peel"

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"Ilford Road Dispensary, Dukinfield.
May 3rd 1884.

"Dear Sir,—I am happy to inform you that the sale of your Syrup and Pills increases here continually. Several of my customers speak of having derived more benefit from the use of these than from any other medicine. In some instances the effects have been wonderful.—Yours very respectfully."

"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per P. and O. Str. *Nepaul*, 12:

For London—Mr and Mrs Robert Bell and 2 infants, Mr Wm Geekin, Miss R Anderson, Two Misses Wright, Mrs Inglis and 3 children, Lady Alice Fitzgerald and infant, Rev C Ash, Mrs H Woodward and infant, Mr and Mrs H Read and child, Col C J Smith R E, Mrs A Stephen and 2 children, Col E G Stack, Mrs Stack and child, Mr F G Clark, Mrs Parsons, Miss Blakey, Mrs Newman, Col P H Inglis, Mr A M Bell, Col and Mrs Corbyn and 3 children, Capt Bellasis and infant, Dy Surg-Genl A J Dale, Mrs Wilson and 4 children, Mr C C Elliott, Mrs Barrow, Mr C W Marshall, Mr B A Gupta, Mr Shumbhu Dyall, Capt and Mrs Donald, Miss Stevenson, Mr F X DaCosta, Mr A V De Souza, Mr Jas DeSouza, Capt and Mrs Hamilton, Mr I Parr, Mr J Couper, Mr J M Ghose, and Mr M X Alvares.

For Brindisi—Mr and Mrs Locke King, Miss Gore Brown, Capt F G Steward, Mr and Mrs Wilson Hoare, Mr Hope, Mr Chas P Carty, Rev Dr Bennett, Mr J J Briscoe, MrFinlay, Mr F Miller, Mr Hafiz Abdul Karim, Mr Bennett, Mr Maurice O'FitzGerald, Mr Guerrier, Mr and Mrs J Quin, Capt Christie, Mrs Christie and 3 children, Mrs C Smith, Col D Simons, Mr and Mrs B Ramsbotham and child, Maj Hon T P Bouverie, Mrs Bouverie and infant, Mr John Smith, Mr A Mackenzie, Mr Ameershunker, Lieut-Col Alexander, Capt P M Price, Mr McMeekin, Mr C E Elliott, and Mr H Miller.

For Suez—Mrs Fox, Mr McGraff. Mr Netto, and Dr Otto Fleiss.

For Venice—Mr C B Vining, Two Misses Vining, Brig. Surg and Mrs Cockell, Mr H Miller, Mr Hans Inshis, Mr Jeeva Ram, 2 ladies and child, and Mrs Miller, 3 children and infant.

For Malta—Mr Meyer.

For Port Said—Mr Hoffiman.

For Aden—Dr Maitland, and Mr Finlayson.

PASSENGERS ARRIVED

Per. P. and O. Str. *Australia*, 9:

From London—Mr and Mrs Yates, Mrs Ashdown and infant, Mrs Collen and child, Mr and Mrs Loveday and 2 infants, Miss Clarkson, Mr R Chaderton, Major Clare, Mr H Warwick, Miss Ingle, Mrs Matchin, 2 daughters, and 2 sons, Rev H Munro, Miss E Arbuthnot, Mrs Frands, Mrs Maclean, child and infant, Major Lloyd, Lieut Harrison, Lieut Chambers, Lieut Vaughan, Surgeon Rirrell, Surgeon Hall, Mr Stevens, Mr Weische, Mr Roy, Mr Khar, and Mr Tadman.

From Brindisi—Lady Roberts, Miss Sherston, Major Hamilton, Mr Cowper, Col Sconce, Mr H Jackson, Mr and Mrs Clarkson, Mr C H Grace, Mr Meth, Lieut-Col McNelle, Col J H L Greenfield, and Mr D A Shannon.

Domestic Occurrences.

BIRTH.

WARD—March 5th, at Girgaum, the wife of J. B. R. Ward, Carriage Dept., G. I. P. R., Igatpuri, of a son.

MARRIAGES.

CRUMMY—ELLIS—February 26th, at the Grant Road Methodist Church, Bombay, by the Rev. Dr. Sumner Stone, James Crummy, Superintendent of Police, to Miss Esther Ellis.

MEIK—YOUNG—March 1, at the Methodist Episcopal Church, Dhurrumtollah, by the Rev Dr J M Thoburn, assisted by the Rev J W Osborne and the Rev J M Thoburn, jnn., the Rev James Patrick Meik, eldest son of James Meik, Esq, to Isabella the only surviving daughter of the late George Young Esq.

DEASE—FLEMING—At the Methodist Episcopal Church, by the Rev. A. Gilruth, Rev. S. S. Dease, M.D., to Sarah, eldest daughter of J. P. Fleming, Allahabad.

WILLIAMSON—LONG—March 6th, at the Methodist Church, Allahabad, by the Rev. A. Gilruth, Edwin Frank Williamson, to Ellen Margaret Long.

DEATH.

ARNOULD—Feb. 16th, at Florence, Sir Joseph Arnould, of White Cross, near Wallingford, formerly Puisne Judge of the Supreme Court of Bombay, aged 73 years.

Advertisements.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.

A Social Meeting and Concert will be held in the Lecture Hall, Apollo Bunder, on Friday, 19th March, at 8-30 p. m., in aid of the funds of the Association. Admission, eight annas.

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- Miss Robinson. (John Connon School.)
- Mr. H. R Wilkinson. (John Connon School.)
- Mr. Counsell. (John Connon School.)
- Miss Moffatt (Scottish Schools, Byculla.)
- Miss Cooper. (Scottish Schools, Byculla.)
- Mr. Bhore. (Scottish Schools, Byculla.)
- Mr. Wright. (Scottish Schools, Byculla.)
- Mr. Rhenius. (Scottish Schools, Byculla.)

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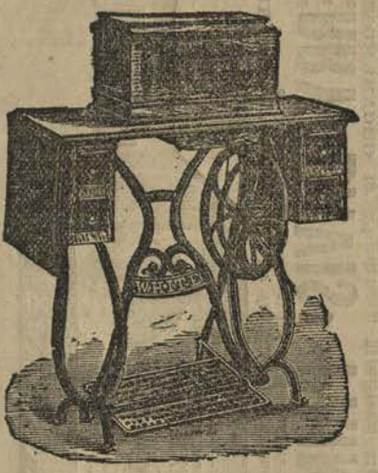

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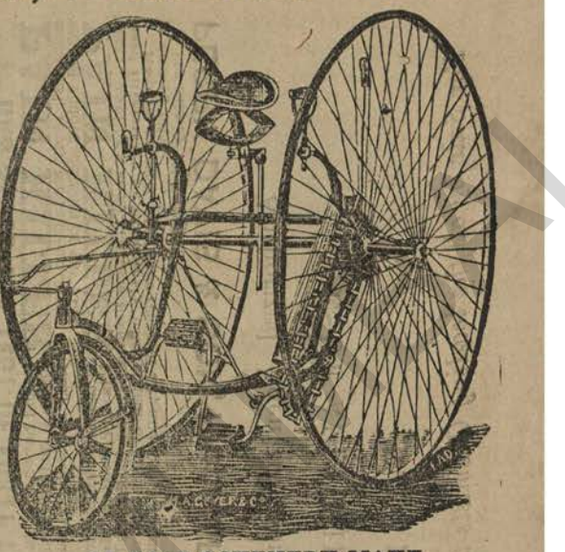

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